



New Things Every Woman Ought to Know



A Few Delicious Desserts

By May Irwin.

NOW that cold weather is here the thoughts of all of us who are fond of good things to eat turn more than at other seasons of the year to desserts. This is why I believe my friends will welcome this news about pies, cakes and other good things. These are recipes which I have gathered, one here and another there, on my travels. They are all ones which I frequently prepare in my own home and I can vouch for their being delicious if the directions are carefully followed.

ORANGE CAKE. One cup of butter, three cups of sugar, four cups of flour, five eggs, one cup of milk. Beat the sugar and butter to a cream. Beat the eggs separately; then add the yolks to the butter and sugar. Spread evenly on your layer tins. Make the filling to be spread between the layers as follows: Juice and rind of two oranges, two eggs and one cup of sugar. Boil until it jellies, and when partially cool spread evenly between the layers.

PUMPKIN PIE. Cut up a pumpkin of a size that corresponds to your needs. Let it cook until perfectly soft. Drain and mash until it is smooth. Beat together four eggs and two cups of sugar, and add these to the pumpkin. Put into the mixture a pinch of salt, one teaspoonful of cinnamon, one teaspoonful of grated nutmeg, and one teaspoonful of ginger. Scald the milk and add to this mixture while warm. Beat all together. Pour in a dash of brandy. Have two medium size plates lined with paste. Fill with the mixture and bake until firm. This usually requires from thirty to forty minutes. Serve ice cold.

Make Your Hair Match Both Face and Figure

BEFORE choosing a style of coiffure, every woman should consult that faithful friend, her mirror. There is certainly one way, possibly more than one way, in which her hair will bring out all her best points and soften her bad ones, and she should discover the same. There are one or two general rules that may guide her when she is puzzled. They are founded upon certain fundamental laws of the great art of beauty. The owner of a very low forehead and somewhat square jaw seldom looks well with a fringe. She should turn back her hair loosely and raise it from her brow. High, bald-looking temples, on the other hand, are often softened and disguised by a light fringe. Parted hair suits an oval face. A prominent nose debars its owner from wearing an equally prominent knob of hair at the back of the head. A closer form of coiffure will be more becoming. The profile should be studied as carefully as the full face if success is to be achieved. A change of coiffure is not only good for the hair, but is also a becoming alteration in one's appearance. Of course, it must be thought out carefully first. Do not be tempted to dye the hair. Nature has a knack of giving the right colored locks to everyone of her children. Make the best of the color she has bestowed.

DEVIL'S FOOD.

(Cake without Eggs.)

Stir together as for any cake four teaspoonfuls sifted cocoa, one cup sugar, one cup sour milk, two cups flour, three dessert spoonfuls lard, one teaspoonful soda, one teaspoonful vanilla and one pinch of salt. For frosting mix confectioner's sugar and water to proper consistency.

RICE SOUFFLE.

One pint of whipped cream, one tablespoonful powdered sugar, one tablespoonful melted gelatine, one tablespoonful boiled rice, one teaspoonful vanilla.

Dissolve one tablespoonful of gelatin in warm water for an hour. Mix it with one tablespoonful of powdered sugar and one tablespoonful of vanilla. Add this mixture to the whipped cream. Put in a wet mould and let it stand on ice for three hours. Serve with melted maple sugar.

BUTTERMILK DOUGHNUTS.

Cream three-quarters of a cup of lard and two cups of sugar. Add four well-beaten eggs, then a teaspoonful of buttermilk into which you have dropped a teaspoonful of baking soda. Stir into this enough flour to make a stiff dough, adding a pinch of salt and cinnamon. Roll the dough about an inch thick and fry in hot lard.

YOU MIGHT TRY--

For Your Pickles.

PICKLES may be kept from becoming mouldy by laying a bag of mustard in the top of the pickle-jar.

To Sponge a Silk Dress.

WATER in which potatoes have been boiled is the best thing with which to sponge and revive a silk dress.

To Get Rid of Mice.

CAYENNE pepper is excellent to rid cupboards of mice. The floor should be gone over carefully, and each hole stopped up with a piece of rag dipped in water and then in cayenne pepper.

When Making Beef Tea.

If it is necessary to cool soup or beef tea at once, pass it through a clean cloth saturated with cold water. Not a particle of fat will be left in the liquid.

To Keep Silver Bright.

PLACE in a cardboard box a layer of ordinary flour, then lay the forks and spoons upon it, and cover thickly with flour. They will remain quite bright for any length of time.

To Clean White Blouses.

PERSPIRATION stains may be removed from white blouses without any trouble if they are soaked before washing in cold water, to which a little carbonate of soda has been added.

When Warming Over Meat.

THE best way to warm up a roast of meat is to wrap it in thickly greased paper, and keep it covered while in the oven. By having it covered the steam will prevent the meat from becoming hard and dry, and it will become heated through in less time.

What to Do for a Feverish Child

By Hartley James, M. D.

A CHILD whose temperature is raised should be put to bed and be lightly but efficiently clothed. Plenty of fresh air may be allowed, but at the same time precautions must be taken to protect the patient from draughts. In hot weather a bed-cradle may be used to keep the weight of the bedclothes off the child's body, and thus add to its comfort.

As a general principle the treatment should begin with a small dose of calomel, followed by castor oil. This not only clears out the intestinal tract, but also serves to reduce the fever, whatever may be its cause.

Methods to reduce the temperature should be deferred until a doctor's diagnosis of the case has been made, unless the child is extremely restless or shows other sign of distress; then the bath is the safest and the most efficacious method.

Older and sturdy children may be immersed in a cool bath at a temperature of about 80 degrees, or the temperature of the water may be gradually lowered from 100 degrees by the addition of ice. The body and head should be sponged freely, and after five or ten minutes the child should be dried quickly and wrapped in a warm blanket.

Young children and infants, however, especially those who are weakly, do not stand cold water well, and the same applies to the cold pack. The shock to the nervous system is too great, and harm or even death may ensue. For such children a warm or tepid bath should be employed at a temperature not lower than 90 degrees. If for any reason a bath is impracticable or inadvisable, sponging with tepid water, or equal parts of alcohol or vinegar and water, may be used.

An alternative method is that of evaporation. The body is loosely wrapped in one or two layers of gauze, which is moistened from time to time with water at 115 degrees, evaporation all the while being promoted by means of a fan. The feet at the same time should be kept warm by the application of hot water bottles. This may be continued for a quarter or half an hour.

By these means the body temperature is reduced, often to a marked degree, and the nervous system is soothed. Frequently, too, the child rapidly falls into a refreshing sleep.

In cases of continued fever, or cases in which there is evidence of meningitis, an ice-bag lightly applied to the head is of value, but this, again, must be used with caution in the case of infants, as the continued cold is liable to cause a subnormal temperature. Its use, therefore, should, as a general rule, be restricted to rather older children.

Antipyretic drugs are rarely necessary in early life,

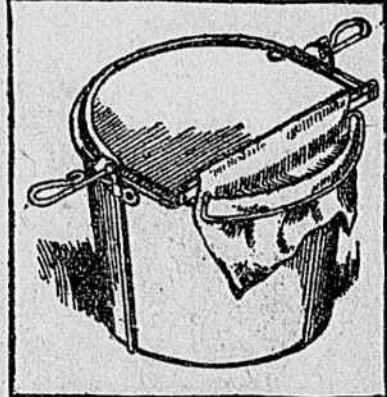
and should not be given merely with a view to reducing the temperature. In a general way the usual symptoms of fever may be allayed by a mixture containing citrate of potassium or magnesium and liquor ammoniac acetis. For older children this may be made to effervesce; it is palatable, cooling and helps to check the thirst.

As a rule the patient may be allowed to drink freely, and in the case of infants suffering from diarrhea, infusions of mild salt solution under the skin are of great benefit. In the case of infants, milk should be withheld and albumin water alone given for twenty-four or thirty-six hours at least, as in them intestinal toxemia is the commonest cause of fever, and must either be treated or excluded before the child is allowed to return to a milk diet.

For children above three years of age a fluid diet, consisting largely of milk, should be ordered. As a rule the food should be given cold, and if there is vomiting it may be iced. In respiratory diseases, however, it is often best to give the food slightly warmed, and in cases of collapse hot milk acts as a useful stimulant.

A Dirt-Proof Milk Pail

No matter how scrupulously clean a stable is kept, a certain amount of dirt, dust and disease germs is always floating about and the danger is that some of it will get into the milk. This is why everybody who drinks milk will be glad to know of the invention of a pail which is dirt-proof.



The New Sanitary Pail Which Protects the Milk We Drink from Dirt and Disease Germs.

The new pail is so simple and so successful in keeping out of the milk everything which does not belong there that many progressive dairy owners are already adopting it and there is a prospect that some day its use will be required by law. The pail is fitted with a lid which leaves only a small aperture near the rim. This opening is covered with a piece of fine cloth, and through this every drop of milk is strained before it can reach the inside of the pail.

Another valuable feature of the new sanitary pail is the extension on either side, which makes it easier to hold between the knees and also less liable to upset.

Why Credit Belongs to Serbia If Turkey Is Expelled from Europe

By G. K. CHESTERTON.

ANYONE turning over the current papers, of more than one party and more than one continent, will become rather bored with the cant about Serbia. He will grow tired of the criticisms on that country; and still more with the apologies for it. Serbia needs no apology: she is more likely to extort one. She is what everyone knew her to be: a small, strong, painfully patriotic nation, which has done a great work that the Great Powers did not dare to do.

The Turk insulted Vienna. Vienna would not avenge the insult; Belgrade did avenge it. Hence these tears, these boiling crocodile tears of jealousy and an imperial shame. It is therefore necessary to urge against the Serbians all the facts that prove them to be of a simpler or even more savage race.

It is said that these Slav Princes are killed by their subjects; while the more enlightened Germanic Princes can often be trusted to kill themselves. In short, we are asked to forget the whole sudden triumph of the Last Crusade, which expelled the Turk from Europe, because that great chivalric effort was effected by peoples whose record was rude and bloody.

Anyone acquainted with history will smile a little. We ourselves did things equally criminal in the days when we were capable of doing things equally chivalrous. Indeed, we did few things so respectable as the regicide attributed to the Serbian house.

An entirely lawful King of England was secretly butchered by the mother of the victor of Crecy. Another lawful King of England was secretly butchered by the father of the victor of Agincourt.

I have not observed that this private gore is allowed to bespatter the public glory.

I have not noticed that Scotchmen blush slightly at the mention of Bannockburn, because poor comyn's murder certainly paved the way to that victory.

I have not noticed that Nonconformist ministers shrink from mentioning the rise of the Puritans, because the dagger of Felton and the death of Buckingham certainly were the signals for the whole Puritan revolt.

I am not aware that any old Tory was ever restrained from toasting Trafalgar or Talavera, because of the extreme indecency of Marat being murdered in his bath.

Great crimes go side by side with great times. Only, strange as it may seem, the Serbians and all the States struggling against the Turk have lived through great times for centuries.

Consider for a moment what the actual character of their history has been. The effort of the Crusades was sufficient to stop the advance of Islam, but not sufficient to exhaust it. A few centuries after, the Moslem attacked once more, with more modern weapons and in a more indifferent age; and amid the disputes of diplomatists and the dying debates of the Reformation, he succeeded in sailing up the

Danube and nearly becoming a central European Power like Poland or Austria.

From this position, after prodigious efforts, he was slowly and painfully dislodged. But Austria, though rescued, was exhausted and reluctant to pursue, and the Turk was left in possession of the countries he had devoured in his advance.

Most human beings don't know what human nature is. They have never seen it on a raft, or in a retreat, or in any kind of wreck, in which men really feel themselves lost or left behind. Any general of an army, any captain of a ship, will tell you that such things are terrible, even for five days, even for five hours. In this case it lasted for five centuries. The Christians strove to keep their faith, though they had lost their frontiers; strove to keep their courage even when they had lost their faith. And through all those centuries, that which should have come to their rescue never came. And when the full circle of five hundred years had rolled, it came to the rescue of their oppressors.

Those who talk for or against Austria must remember what Austria is—or, what is even more important as most human beings go, what it is supposed to be. It is customary to say that Austria is an inconceivable patchwork empire; and, while this is true, there is an answer to it. The answer is that Austria is not an empire: it is the Empire. Its original position was that it had as much right to be patchwork as the political system ruled by Tiberius or Hadrian. In theory it is the Holy Roman Empire; that is, the Roman Empire christened.

The double-headed eagle on its shield is not (as many suppose) a joke, like the Stamese Twins. It means that Austria claims the Empire of the East and of the West—that one eagle looks toward Constantinople and the other toward Rome. It is, therefore, all the more unfortunate that this bird should have come to be associated with obstructing the revival of Italy and preventing the recovery of Byzantium.

It appears to me impossible to get the perspective of the present war, unless the Balkan War stands up in the landscape as large as that great Black Mountain from which its guns began. I will not, I repeat, pause here upon the pigmy sneers and more pigmy apologies of those whose minds are full of the fact that there was once an assassination in a Serbian palace.

Let those who study the multiplication tables of murder decide for me how many Belgian peasants make one Serbian King. My own taste in murder has always been rather for the knife of Brutus, which strikes upwards, than for the knife of Nero, which strikes down; but I will not urge such particular tastes here. Of the Serbians and the other Balkans, it is enough for me that they went where we would not go, and led when Europe would not follow; and that because of them the world is changed.

If I may turn to lighter topics, the scholarship of the German apologist, Professor Harnack, has, according to what he writes, left in

his mind an impression that there is something called Teutonism. You and I, the English, have broken the obligations of Teutonism. In this, surely, we get a glimpse of the solemn depths of the Deutsche Kultur. A man need not keep a promise he has made; and therefore we need not keep faith with Belgium. But a man must keep a promise he has never made—or, indeed, ever heard of. And therefore we are bound to keep faith with Teutonism, whatever it may turn out to be.

I remember reading years ago a book that must have been inspired, if not written, by some of these strange provincial professors who have found their first importance during the last few weeks. It was all about Teutonism. Its method was admirably simple. The author took certain ideas which he happened to like, and said they were German ideas. Then he took other ideas which he didn't happen to like, and said they were French ideas. And whenever he was stumped in history, by the French fighting for the right ideas, he said it was the Gothic blood moving in Gaul. And when he was stumped again, by the Germans fighting for the wrong ideas, he said it was the Gaulish blood stirring in Gothland.

Thus, if Mr. Bernard Shaw and I bet on a horse—an incident almost inconceivable—and he wins, then, you see, it was a Chestertonian spirit in him that made him win, and a certain Shawian influence on me that made me lose. It seems to me a very good way. I wonder it is not more adopted; and I specially wonder it is not adopted by the Germans in dealing with the Balkan War and its great

results.

If Professor Harnack can really persuade himself that the English are the same as the Germans, why cannot he persuade himself that the Serbians are the same as the Germans? And the Russians? Why not explain the Russian victories by saying that here again the all-pervading and all-subduing gods of the north have subdued the sullen mortals of the south. The racial point would be just as easy to prove, in the ridiculous way that such racial points are proved.

There are a reasonable number of men in Russia whose hair looks like picked oakum, as there are in Prussia—or in Perthshire. There are a reasonable number of men in Austria whose hair looks like black astrachan, as there are in Spain—or in South Bucks. Let Professor Harnack merely strain his enlarged mind to a further enlargement—to take in some of those "new truths" which some, in their antiquated way, call lies. Let him but enlarge the significance of Teutonism a little, and he should be able to claim all the courageous acts of the last ten years for his country.

Instead of regarding the English as racial recreants and traitors, why should he not regard the Russians and the Serbs as racial representatives and allies? The Slavs have done everything that has been done for long past: they drove the Asiatic from his stolen lands, they burst up the peace of the oppressors. When Slavs have done so much as that, it is clearly necessary to prove that they are not Slavs, but Teutons. Surely it is a small thing to ask any man of science to prove that!

Should Clergymen Shoulder a Rifle and Go to the Front?

By Rev. J. M. Thompson, of Oxford, England.

THERE has been some correspondence in the press on the question whether Christian ministers ought to bear arms. It is a matter of common knowledge that, while many clergy have gone to the front in the recognized role of army chaplains, some have enlisted, or obtained commissions, in forces which are going upon active service. The Archbishop of Canterbury, who seldom commits himself to a wrong opinion, deprecates the latter course, and thinks that the proper place for clergy in time of war is at home—though he is prepared to make an exception in favor of service in the Royal Army Medical Corps.

The Bishop of Birmingham takes up the same position, and we imagine that most of his colleagues would agree with him. Nevertheless, the contrary opinion is widely held, and it is only fair that those clergy who have chosen to fight should know that many of us sympathize with them, and believe that they are doing honor to their profession.

The strongest objection to a militant clergy comes from those who believe that the priesthood constitutes a class apart, that it is the exclusive channel of supernatural powers, and that it can only minister to the world on condition that it holds itself aloof from worldly occupations.

To such a view pacifism is, like celibacy, a safeguard of spirituality. But, in proportion as a Church becomes national and democratic, it is likely that its clergy will work from within or from alongside secular agencies of

all kinds. Their spirituality is shared out. Their priesthood is decentralized. They still have their place and work as specialists, and as specialists in the highest region of men's thoughts and acts. But times will come when all specialism must be sacrificed to the claims of the nation and of mankind. Who can say that if it is often right for the poet or the philosopher to risk his life for his country it is always wrong for the priest?

It is a remarkable fact, which may be put down not only to the urgency of the present crisis but also to the better understanding of our religion due to Liberal Theology, that so little attempt has been made to condemn this Christian war on the ground of the "non-resistance" teaching of the Sermon on the Mount. People have begun to see how impossible it is to fetter the freedom of the Church by the doubtful letter of precepts nineteen hundred years old. They recognize the work of the Spirit in that growth of the Christian conscience which has made possible a great act of national chivalry and self-sacrifice. They think that the boy who enlists in the New Army would have the approval of Him who laid down His life for His friends. They believe that, just as the fearful externals of this war will painfully distinguish the real army from the sham, so in the conflict of national character and ideals which underlie it the real Christianity will be separated from the sham, and will inevitably prevail.

When a nation goes to war it is much the same as when a man falls in love. Everything is changed. The world becomes a new place. Life is reduced to its simplest terms. The one thing that matters overrules all else, and men

become heroes in their service and sacrifice for it. If this change is not conversion, if the life which it initiates is not sainthood, nor the death martyrdom, yet they are nearer the heart of religion than much that passes for it in time of peace.

Why should not the clergy stay at home and teach this truth? There was never a time when men were readier to hear or to understand the meaning of Calvary. They could preach twenty sermons a week on the text "Whosoever shall lose his life shall save it" and not exhaust the meaning of the words. Every paper brings them parables of love and hate, of forgiveness and revenge, of the kingdom of God and of the devil, whose poignancy is hardly surpassed by those of the Gospels.

Men were never so ready to worship or to pray. Certainly, then, there is work to be done at home. Those whose care it is to carry on this work may well grudge the opportunities lost where any worker is removed from the spiritual to the military "front." And the majority of the clergy will rightly feel that they can do more good by staying at home than by offering themselves for unaccustomed work abroad.

Nevertheless, the essence of the Gospel has always been in its appeal from talking to acting. Christ himself did not shrink from forcing the issue between the kingdom of God and the kingdom of the priest. Offering no violence, He yet invited it. Willingly facing pain and death Himself, He fortified the persecution and martyrdom of His followers. He warned them that they must take up the cross; but He bore it first Himself. And whenever the Church has been true to the Master it has re-

fused merely to preach His ideals, to turn Calvary into a metaphor, or to stand as god-parent to its own soul. It has taught life by living, and death by dying, and truth by truth-speaking without fear, and love by loving without stint. It has proved that God is in the world by sacrificing everything to do one God-like act.

How can any one know this, or tell it to others with the slightest surety or power of conviction, unless he has experienced it in his own self? If war is, as many of us believe it to be, a scene in which (with all its cruelty and stupidity and sin) our capacity to act and suffer strongly and unselfishly finds its scope, ought we to stand aside? Ought we to look for the workings of God's purpose only in those parts of our nature where we have generally found them? Can we not be redeemed by hatred of sin as well as by love of the sinner? Is not Christ's blood shed afresh, and with new atoning power, wherever a life is laid down for justice and truth and the freedom of the world?

Those who sit at home can suggest these things. Only those who fight abroad can prove them. What will be the position of the Church after this war is over if the deepest spiritual experiences of our people are unknown to their religious leaders? If the clergy have incited their congregations to a righteous war and never taken part in it themselves? If they have looked upon a German to desire his death, and thought to escape the guilt of blood?

If what we believe and feel about this war is true, we cannot blame, but only praise, those clergy who are risking their lives to fight for their country and for the right.